[72 cont.]

346
*778
192

[Note on foreign text pp. 77-78 cont.] a roof, such as dzëw-yi and ger-kañ. The kañ described here is this ger-kañ. Actually this name is a tautology, for ger is Mongolic and means house (tent), in other words, the same as the Tibetan kañ. Besides these names, there are other special designations for beñkañ, such as mani beñkañ, tsäla beñkañ, dsoma beñkañ, maridzë beñkañ. Unfortunately all these types could not be inquired into precisely [78], nor likewise the meaning of the name and the contents of the beñkañ. The many rëduombeñ (7) [see Note 7 below], pyramid-like stonepiles which hold down evil demons, as is also reported in the Tujen myth of the female man-eater Mañgudzë, probably also belong among the beñkañ. For this function the Chinese have the expression pu mei-ch'i, that is, to plug up the (earth)veins' breath.

*778 Time: The chorten chamber may be erected at any time of the year, although the frost-free period is preferred because of the work on the walls. The soothsayer designates the specific [791] day and hour. -- The preparation, however, takes many weeks because the building material, the urns, and the clay cones must be manufactured. In addition, a small village festival [527] is always connected with the erection and for that reason the time after the harvest is preferred.

[621] Persons: All the persons of the village take part in the
476 preparations, men, women, and children. The leader divides
562 the work among the individual families. At the erection and the
[792] consecrating ceremonies, however, only men are active. Women are kept away. -- The consecration of the urns and the service